/15 cont./

La Plata into the Magdalena Valley. Since the construction of an auto road from La Plata to Belalcázar, there is a good road connection both to the Cauca Valley and to the Magdalena Valley. From La Plata a bus goes to Garzón in four hours and to Neiva in seven hours. At the present time both cities have twice-weekly air service to Bogotá and Neiva, besides a daily train connection with the capital of the country. It takes about ten hours by bus to go from La Plata over the Central Cordillera to Popayán. From Popayán there is daily air service to all parts of the country.

Most of the archeological sites and the most important ones lie near the small village of San Andrés, on the hilltops and ranges of the valley of the same name. The place lies about six kilometers straight north of Inzá, separated from it by the Rio Ullucus and El Aguacate range. In order to get from La Plata to San Andrés, one first takes the road toward Belalcázar up the Rio Paez to Juntas, the point of confluence of the Rio Ullucus with the Rio Paez. From Juntas one must ride horseback west into the mountains for about three hours in order to reach San Andrés. This place is a village with the same characteristics as all Paez villages, that is to say, it consists of only /16/ a church, a school, the house of the town council, and a few other houses used by merchants and by the inhabitants for religious festivals. The latter, Paez Indians and colonists, live on individual farms on the slopes of the mountains along the valleys of the small streams, in a very unfavorable distribution, to be sure, as far as the Paez are concerned: the white and mixed-colored colonists live in the fertile valleys, mainly along the river courses, where they grow coffee, maize, and sugar cane, whereas the Indios must be content with the relatively unfruitful slopes.

/296 cont./

539 bent down to his mother and shouted into her ear with the voice of thunder, "Ooooh," whereupon she came back to life. And he did the same thing to his sister. Llivan then left the house in order to see how many Pijao were dead; he went as far as Togoima, holding a pair of scissors in one hand and a bag in the other, and cut off the earrings and necklaces of all the dead Pijao and gathered them up in his bag. Near Togoima he found a young Pijao who had not yet been killed sitting in a hole; he had a human leg that he was going to eat because he was hungry. "Ah," said Llivan, "you are not yet dead?" -- whereupon he hurled his lightning and killed this Pijao also.

[192] Then Llivan carried all the ornaments that he had taken off the Pijao /297/ into one of the underground prehistoric burial caves (koátkac) of the kind that the Paez do not use to bury their dead. This cave was located near a river, and after Llivan had put down the ornaments, the river rose and covered the burial site with the treasures.

Then Llivan returned to the house of his mother and said: "Now I have killed all the Pijao and none of them will ever come back. But now I can no longer live with you. Since I have killed so many Pijao, it is possible that I might kill you, too. I must therefore leave you. I bought myself a very beautiful house in the mountains and shall live alone from now on, but never die." His mother and sister both wept, but not he. Mother and sister offered to accompany him, but he declined. Then Llivan set out. His sister followed, in order to see where Llivan went, but Llivan was accompanied by the wind and therefore he went so fast that no one could follow him. The sister could only see that Llivan rose far behind into the air. Then it began to rain, and the clouds were very low, and Llivan fell down into the Hipendyk Lagoon. Thenceforth Llivan lived in the lagoon and became Thunder.

[115] Victoriano told me this detailed story after learning it from his father and his uncle. Old Celia Uriaga of Calderas told it to me in a similar way but much less completely.

C 105 P 197 /320 cont./ what is common in the vocabulary and structure of the language goes back to Chibcha or to a linguistically different substratum. Analogously this is true of the archeological cultures of the northern Andean area, which are also similar in many aspects, but do not go back to the Chibcha culture.

P 105 172 174 There remains the question of the ethnic relationship of the archeological Tierradentro-culture. In view of their meager material and artistic cultural possessions, the Paez were technically not capable of the manifestations of an advanced culture that exist in Tierradentro. With their strictly democratic social structure, they also lack the organization by estate needed to maintain such a culture. Even in the mythological traditions of the Paez, there is no hint of any relationship with the archeological culture. The only similarity seems to be the Paez method of burial in a niche grave; typologically, however, this is not identical with the shaft grave. In addition there is the difference of the cremation burial in the archeological culture in contrast to the skeleton burial of the entire corpse among the Paez. Moreover, the Paez are a local, relatively narrowly circumscribed tribe; the archeological culture, on the other hand, has the most extensive geographical relationships in the art (*), in the style of

* G. Hernandez de Alba (IV) /see the bibliography in the foreign text, p. 324/ found a necklace of small sodalite figures in a grave chamber. This material is otherwise not found in Colombia. It comes from a Bolivian mine, and works of art made of it are found in Tiahuanaco as well as in Peruvian and Argentinian sites.

their stone statues, and in the method of burial in shaft graves.

Artistic relationships, however, make probable more extensive linguistic relationships than is the case for the Paez and their neighbors. From this standpoint a relatively well-developed trade may also be assumed. The disposition and present activity of the Paez, however, does not give us any support in this respect either.

/320 cont./

105 We are therefore obliged to regard the presence of the Paez in
172 their present settlement areas of Tierradentro as subsequent to the
174 archeological culture. Whether, as later immigrants within a larger population movement, they were the destroyers of the archeological culture, or whether they settled on the sites of the archeological culture only in the course of their wars with the
105 Spaniards cannot be clarified at the present time. /321/ The
172 latter assumption is corroborated by the fact that the reports of
174 the early Spaniards about the tribes that they encountered and
114 about their geographical position are not always clear. For exam-
131 ple, P. Manuel Rodriquez (1684) has the Paez living in the Páramo de las Papas, the páramo west of San Agustín, in which
101 rise the Magdalena, Cauca, and Caqueta. It is also remarkable
105 that the first Spanish reports do not mention the Guambiano, the
114 present-day western neighbors of the Paez. The assumption that
172 the Paez were affiliated with a newly immigrated, war-like
174 population is corroborated by the fact that the tribe of the Andaki /Andaquí/ living in the culture area of San Agustín at the time of the Conquista also had nothing to do with the archeological culture, but may possibly be regarded as the destroyers of it.

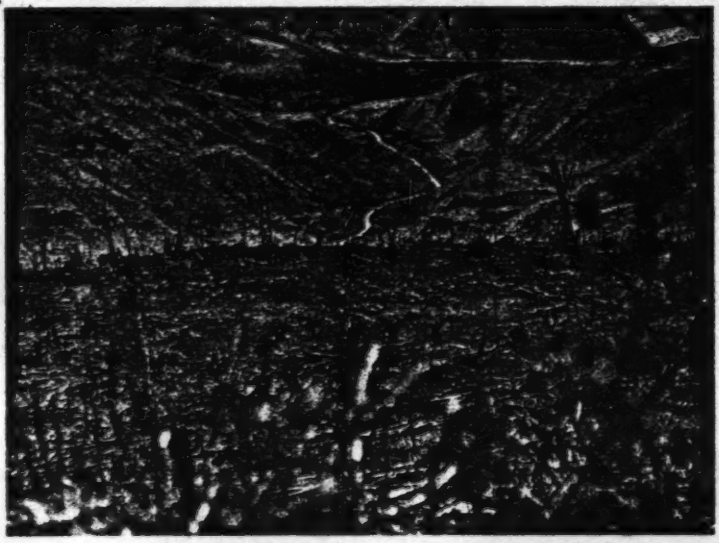
VI. List of Foreign and Technical Terms

104

Alcalde	Colombian designation for the burgomaster of a town or head of a district. Also the designation for local native authorities.
Ají	Very pungent mixture of ají pepper with onions and other spices.
Arroba	Spanish measure of weight of 12 1/2 kilograms.
Cabildo	Colombian community council. Among the Paez the designation for the democratically chosen village council.
Chaquira	Columbian designation for glass bead.
Chicha	(pronounced tschitscha) Native beer. Made of sugar cane among the Paez, of maize among most of the other Andean Indians, usually made of manioc among the South American Forest Indians.

1: Nachtigall--262 E-5 (1952-1953) 1955 SC15 Paez SC15

133
241
491



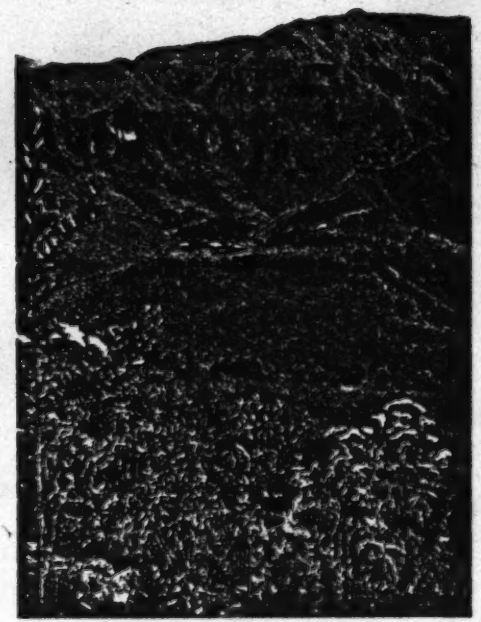
Ill. 6. The valley of the Rio Paez.

133
172

Ill. 7. The Filo de El Aguacate.

1: Nachtigall--263 E-5 (1952-1953) 1955 SC15 Paez SC15

Ill. 8. The San Andrés valley.



Ill. 9. The artificially leveled-off hill Segovia.

/Ills. 10-145 on Plates XXII-LXXVI are omitted in the translation./

133
172

1: Nachtigall--296 E-5 (1952-1953) 1955 SC15 Paez SC15

000 /CX cont./

a = Section of the weaving sword
b = Method of stretching the warp threads and inserting the first weft thread
c = Heddle loops
d = Weaving patterns

Plate XVI

36. a and b: game with the hole-ball
37. Drum (underside)

/CXI/ Illustrations

Plate XVII

[491] Ill. 1. View of La Plata, the southern trade center of Tierradentro. From here the roads lead to the cities of the Magdalena Valley and the Cauca Valley.

Ill. 2. The market of Inzá at the time of the weekly market.

Plate XVIII

Ill. 3 and 4. The churches of San Andrés and Santa Rosa built in the last century.

Plate XIX

Ill. 5. Southern Tierradentro, the settlement area of the colonists, as seen from the highest point of the Filo de El Aguacate. In the background, right, the deeply cut valley of the Rio Ullucus.

Plate XX

[491] [241] Ill. 6. The valley of the Rio Paez above Togoima with the La Plata-Belalcázar automobile road. In the foreground a field of the Paez Indians that has been cleared by burning.

[172] Ill. 7. The archeological site on the Filo de El Aguacate. The crest of the ridge is leveled off somewhat for the emplacement of the 41 grave chambers.

1: Nachtigall--297 E-5 (1952-1953) 1955 SC15 Paez SC15

Plate XXI

/According to the plate itself, the caption given here for Ill. 8 belongs with Ill. 9, and vice versa./

Ill. 8. The artificially leveled-off hill of Segovia with the archeological site. The entrance gate is at the left. On the right is the elevated portion with the protective roofs of the Seven-Niche-Grave-chambers Nos. 35-38. In the background, the Filo de El Aguacate. From its highest point the grave chambers extend to the small elevation on the right edge of the picture.

Ill. 9. The San Andrés Valley. In the foreground, the grave chambers arranged on two levels at the archeological site of Alto de San Andrés. Grave chambers 1 and 6 are provided with rectangular protective roofs. The five large statues of El Tablon are faintly visible on the almost circular area behind the village church.

/Ills. 10-145 on Plates XXII-LXXVI, and listed on pp. CXI-CXX, are omitted in the translation./

Plate LXXVII

Ill. 146. The valley of the Kokiyō with the town of Calderas. The bare surface is the community land, the overgrown slopes are private property.

Ill. 147. Calderas with the church and the festival houses.

Plate LXXVIII

Ills. 148 and 149. Young women.

Plate LXXIX

Ills. 150 and 151. Young men.

Plate LXXX

Ill. 152. Mother with child. The clothes are held together with thorns. The carrying band of the coca pouch hangs over the shoulder.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

[121] The present object is not in any way to contribute an exhaustive monograph on the Paez, but simply to give a summary of our former knowledge of them, together with the chief results of the personal information collected during the visit referred to.

ETHNOGRAPHIC NOTES

FORMER OCCUPANTS. "PLANOS DE INDIOS." HUACAS

101 174 In addition to the still existing tribes, traces of the former occupancy of the Cauca valley and the adjacent mountains by a dense Indian population are found at every step. The names of extinct groups, like the Hilamas, Ocaches, Jamundies, and others, impressed on the minds of the former Spanish inhabitants by reason of some of their more gruesome customs, have come down to the present generation, although the tribes, as such, have disappeared. Of the Hilamas and Ocaches it is said [169] they were cannibals. At present their more or less mixed 181 descendants still live in the villages of Las Pavas and Vijes, 162] near Cali; the "Paveños" have become inveterate legal fighters, keeping their judges and alcaldes constantly occupied; while the "Vijeños," on the other hand, are now so peaceful that the court-house is known to have been closed for eighteen months at a time.

101 114 Of the Jamundies I was told that they were indefatigable warriors, having fought the Spanish invaders to the last of their strength. Their name is perpetuated in that of the little town [103] of Jamundi, near which I visited the very interesting vale of Agua Sucia, which may have been one of their principal strongholds, as well as a rich gold-washing place. The hills were and still are partly covered with graves, or *huacas*, and these have [135] been found so abundant in gold objects as to have induced enterprising miners, or *huaqueros*, to conduct a stream of water from a long distance in order to completely wash the slopes. 172 I do not attempt to mention the fabulous riches that are said to have been extracted from this place and from several other no less rich discoveries. An immense amount of pottery, often highly ornamented, together with grinding-stones, hatchets,

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

172
532
301

GOLD OBJECTS

172
531
283

SPINDLE WHORLS

[facing P.307]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

emeralds, and other objects, were ruthlessly destroyed or scattered about, without consideration for their archeological or even for their intrinsic value. Among the pieces of pottery more commonly found are the small elegantly designed disks, or spindle-whorls, of which I procured several specimens for the United States National Museum (plate II, 1). I obtained also a minutely wrought spider, and one of the gold fish-hooks that are often met with on sand beaches along the streams.

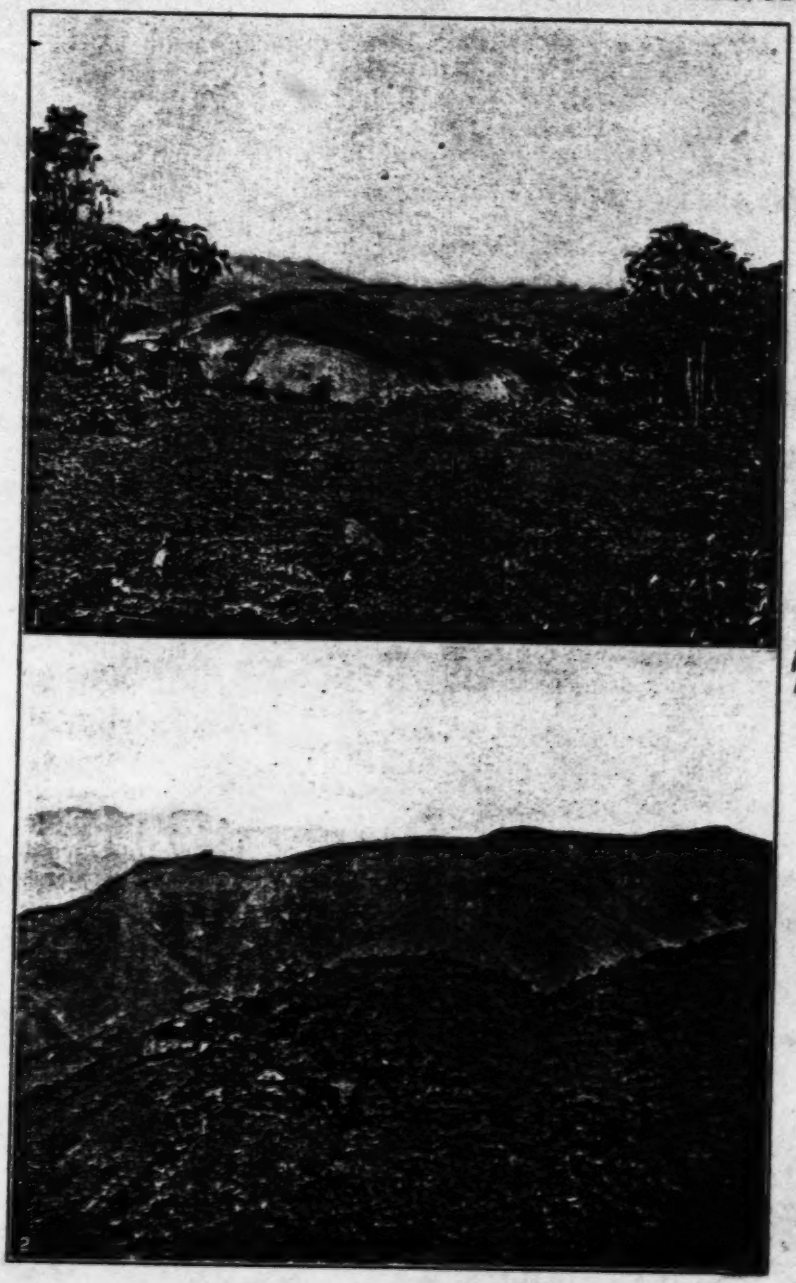
The principal Jamundi relic of Agua Sucia, and which is not likely to be displaced for some time, is the so-called "Piedra de los Sacrificios," an immense block of old eruptive stone, covered with pictographs (plate III, 1). The miners and peasants living in the district believe that a definite meaning is attached to these rude drawings, and possibly some speculative archeologist will see in them more or less mystic symbolism that my lesser imagination fails to discover; for I think we must be contented with regarding them simply as the product of representative art in its infancy. A few of the glyphs are reproduced here, some giving an idea of the geometric notions of the draftsmen, while the others are rudiments of the art of designing (plate II, 1, and figures 1, 2).

On the way to Tacueyó I became acquainted for the first time with a so-called "plano de Indio," such as are found at short intervals on the mountain ridges of the entire Cauca region. While pursuing our way on the top of a very narrow spur, we suddenly found that the crest was cut across by a very deep ditch that showed every evidence of having been the work of man. Beyond this ditch the top of the hill had very probably been artificially leveled off so as to form a plane surface of about 15 meters in width and 20 meters in length. At the end of this esplanade the hill is cut by another ditch, identical with the first. The distance between the two ditches is very much greater than the length of the esplanade, amounting to more than 100 meters.

According to all indications, the level space was the site of an Indian house, and that part of the hill between the ditches is generally found to be full of graves, those on the house site

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

172
137
133



172
133

1. PIEDRA DE LOS SACRIFICIOS (TAMUNDÍ)
2. CUT HILL NEAR TACUEYÓ

[facing P. 308]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

172 361 containing, as a rule, gold objects and pieces of superior pottery. We observed many of these "planos de Indios" on the road between Corinto and Tacueyó, their situation corresponding ex-

172 212

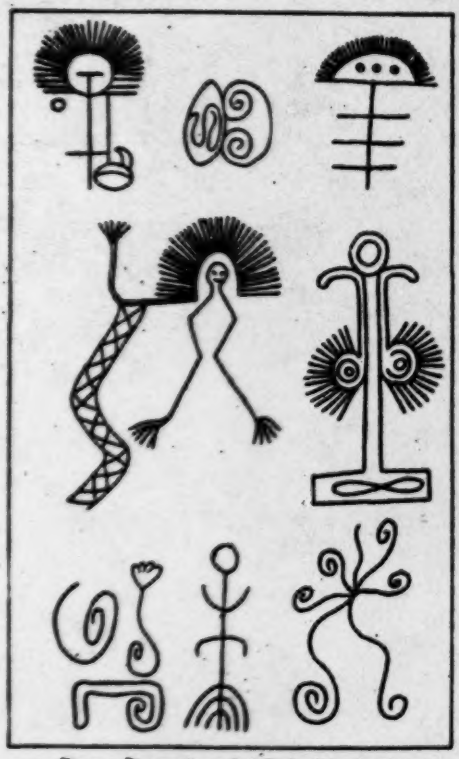


FIG. 1. — Pictographs on the "Piedra de los Sacrificios."

172 361 actly with what we know of the present habits of isolation of the Paez Indians. The number of graves at each site does not however seem to agree with the former custom of these Indians [844 768] of abandoning a house as soon as a birth or a death had taken place in it.

As a very good example of the altitude at which the former

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

inhabitants of these valleys established their residences, I may mention that the highest "plano" on the cordillera was found at about 3,300 meters at El Alto de las Cruces, one of the spurs of the Páramo de Buena Vista, the limit of the forest being here

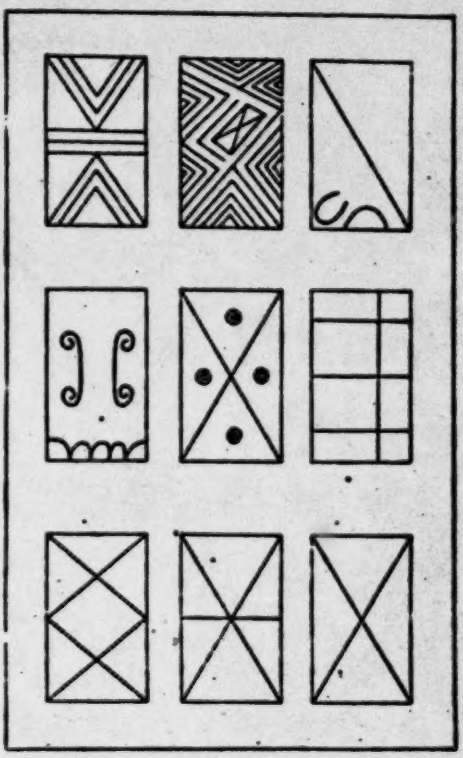


FIG. 9.—Geometrical figures on the "Piedra de los Sacrificios."

at about 3,600 meters. The greatest altitude of the abodes of the present Indians scarcely exceeds 2,600 meters.

While on this subject I shall mention an explanation of the "planos" as it was given by one of our Indians. "In old days,"

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

173 202 205 he said, "the caciques or chieftains, had their messages transmitted from valley to valley by means of runners who were stationed at short intervals along the main roads. Each runner kept himself in readiness to start on the arrival of a message, thus insuring rapid transmission." As the "planos" and also the old trails are found on almost every ridge, it is difficult enough to judge of the value of this explanation; but, if I am not mistaken, such a system of communication existed without doubt at a short distance southward among the Incas of Ecuador and Peru, and perhaps extended into the Cauca valley.

172 On our return from Huila, while traveling between Toribió and Tacueyó, I noticed on the left an isolated hill with a part of its ridge separated from the rest by a deep cross-cut, evidently artificial. The top of the separated part looked in the distance as if also isolated by a ditch. My friend, Mr Emile Bizot, a mining engineer of wide experience in these parts, informs me that this is a common feature of the hilly district formerly inhabited by the natives, and that the enclosed surface always contains numerous graves (plate III, 2).

172 532 The high peaks of the most rugged districts of Tierra Adentro are often crowned by isolated *huacas*, which are especially sought by treasure-hunters. At Tacueyó we had the opportunity of admiring a set of gold objects found in such graves and of which we made the photograph reproduced in plate II, 2. The frogs are of a type quite distinct from those with which I became familiar in Costa Rica. The representative of a human being recalls certain Chibchan idols, or, according to Mr W. E. Safford, Kitšua amulets. As to the thirteen remaining pieces of gold, quite thin and almost uniform in shape, they are perfectly new to me.

Former and Present Distribution

131 114 133 According to Father Rodriguez[1] the Paez, or Paós, Indians lived on the summit and slopes of the *Cordillera de Guanacas*, "sierra muy fria que llaman el Páramo de las Papas," a defini-

[1] P. Manuel Rodriguez, *El Marañon y Amazonas. Historia de los descubrimientos, entradas y reducciones de Naciones*, Madrid, 1684.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

cient testimony, they have their share of physical ailments. Besides itch (*lel*), tumors of several kinds (*lol-sek*, tonsilitis; *koii*, tumor in the groin), they have original names for smallpox (*huzgni*), which I was told often rages among them, for diarrhœa (*u-tsits*), dysentery (*mengni*), and intermittent or malarial fevers (*ya-ya-gni* in the ancient dialect, *kni-kni-ni* in that spoken at the present day).

Of the practices and superstitions made use of in the cure of these diseases I could gain no information, but it is very probable that the Paez still have their own medicine-men.

Clothing. Personal Adornment

At present the wool obtained from the numerous sheep kept by the Paez Indians plays the most important part in the clothing of both sexes. I cannot find any direct information on the fabrics used before the introduction of sheep by the Spaniards, but it is most likely that the Paez obtained cotton from the Indians of the Cauca and Magdalena plains, the cultivation and the manufacture of which into thread must have formed one of the principal industries in the latter. I have already referred to the great number of clay spindle-whorls found in the graves and on old dwelling sites throughout the Cauca valley. Judging by these we may feel sure that the former inhabitants were great spinners. On the other hand, the present Paez Indians still weave most of their own clothing, and there is no reason why they should not have done so formerly.

The dress of the men consists of a pair of short trousers (*kiii*), that are evidently a concession to modern civilization. These are made of raw cotton cloth, or of imported fabrics, and reach from the waist to about the knees. Over the shoulders is worn a broad rectangular piece of white woolen homespun cloth, split in the middle in the form of a poncho so as to allow the head to pass through, and hanging free front and back. This is called *tund-atl*, i. e., 'the cloth that binds, or covers.' It is generally worn next to the skin, but sometimes a light cotton shirt, called *atl-petl*, is first put on. Over the *tund-atl* they carry on their left side, hanging by straps that pass over the right shoulder, the coca

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

They represent the primitive type of
habitation, the agglomerations being the result of the efforts of 342 [177]
the missionaries.

The villages are generally in the open grazing districts at the 361
bottom of the valleys, on side plateaus, or on broad ridges.
They are not compact in the common sense of the word, but
consist of isolated groups of houses, the approximate common
center of which is often indicated by the whitewashed thatch-
roofed church (plate v).

The walls of the permanent houses are made of a kind of 342
bajareque, i. e., a skeleton of canes filled in with clay. In the 353
better homes the interior is divided into two or more rooms,
usually very small, with a hearth in the middle; but oftener [354]
there are no interior partitions, the dwelling consisting of a
single square apartment. In every case that came under my [356]
observation the interior was very untidy.

The Indians openly objected to our entering their houses, 352
hence I could gain only casual glimpses of their domiciles, the 123
furnishing of which seems to be an imitation of that of the 177
dwellings of the few Spanish people living among them or in
the immediate neighborhood.

Outside the houses they generally have a cane-crusher of 407
primitive type, with horizontal smooth cylinders moved by
means of levers at each end. A loom and a grinding stone are 286
also seen occasionally under an adjacent shelter (plates IV, 1, 412
and VI).2

There may often be seen, either about or inside the housse, 415
very large jars used as receptacles in the elaboration of the
chicha. These utensils seem to be almost the only survival of
the ancient earthenware industry. The smaller pottery vessels
which were seen occasionally had been taken from old graves. [192]

Each group of houses, in which several generations of a 351
single family dwell, is surrounded by a small enclosed field, [542]
planted with sugar-cane, plantains, oranges and other fruits, and
greens and roots of daily use. The garden enclosure is formed
by a ditch, inside of which is a wooden fence or a stone wall,
the latter often crowned by a hedge of maguey (*Furcraea*), [247]
lechero (*Euphorbia*), borrachero (*Solanum*), and other bushes.

1 [See plate facing P. 317 — Analyst]
2 [See plate facing P. 320 — Analyst].

/178 cont./

several leagues around were supplied for a long time with the salt extracted from the three salt deposits that still exist in Segovia. Across from these and on the other side of the Ullucos, in Vivorá, another salt deposit was also exploited.

At the confluence of the small stream called El Escaño and the Pisimbalá, on the right bank of the latter and at the foot of the ridge of Aguacate, the Archeological Park of /179/ Tierradentro, a branch of the Instituto Colombiano de Antropología, is located on an alluvial terrace covering an area of two hectares. Founded some 15 years ago, it is in charge of the care and conservation of the archeological monuments, which have been known to the scientific world since 1936, but to which reference was made as early as around the penultimate decade of the last century, when Dr. Carlos Cuervo Márquez carried out his explorations through the "lands of the Paez and much of the Nevado del Huila." Subterranean necropolises with columns, colonnades and niches, black and red geometric painting on a white background, statuary very similar to the Augustinian, ceramics and metalwork are the principal exponents of this culture hardly known in descriptive form.

The Archeological Park of Tierradentro has served as the center of operations for the scientific expeditions which the national government has sponsored, fostered, and supported during the last 15 years.

II

Over the Zigzags of the Road

In order to travel on winding roads one needs horses resistant to fatigue; a dashing spirit must yield to a solemn step, firm tread, and steady pace.

P /298 cont./

245 Guadua bamboo thrives in the temperate valleys. It is of excellent quality. In most cases it serves as shade for the coffee. Its increase would redound in obvious benefits.

P 249 /299/ In spite of the fact that plantings of coca are proscribed by Colombian law, it is cultivated for consumption at C [249] almost every home; and in some parcialidades there are numerous [656] plantings for commercial purposes. The value of the leaf is P [435] high. A pound is quoted at three pesos.

Pc 313 Sawmills are found in Coscuro, Toez, the Símbola River, and the Salado stream. But this is almost exclusively an industry Pc of the "whites." Only in San Andrés and Mosoco was it possible [785] to see native sawyers. There is no reforestation.

P 241 In a large part of the parcialidades of San Andrés, Calderas, ● 172 Lame, Mosoco, and Vitoncó, and the entire valley of the Páez 137 River, the clearings seem to have been done in quite remote times. There are no forests, but remnants are found along the crests and ridges that separate the valleys and in the windings where the human foot does not venture to tread. The cliffs are P covered with uniform savanna vegetation.

172 In many parcialidades there are archeological remains be-241 longing to an unknown civilization earlier than that of the Páez. P The lands where these elements are found are utilized without [783] any qualms. But when the plantings are in a "new clearing," the natives take the precaution of performing the required purifications before beginning to consume the crops, in order to avoid the "Pijao" plague which might happen if the crops had been in contact with the archeological remains, "pijaos" in the expression of the natives.

P 245 The cultivation of fruit trees is not very widespread, in spite of the fact that up to not very long ago Inzá enjoyed the reputation of being the producer of peaches and apples of very good quality. Nowadays they are cultivated for commercial purposes in Vitoncó, La Troja, and El Cabuyo, where true orchards of these trees are maintained with care. The fruits are splendid and are harvested during the first three months of the

7:Hernández de Alba E-5/(no date) 1946 SC15 Paez SC15

ture, with only slight differences in dialects and customs. Some authorities affirmed that these Indians had no kind of religion; others gave details which reveal a highly developed religion and an organized cult. In spite of these contradictory statements and in spite of the fact that today only the *Moguez* (*Guambia*) and *Páez* Indians retain indigenous cultures, it is possible to sketch the cultural picture of these Indians at the moment of their first contact with the Spanish soldiers by reexamining the chroniclers of the Conquest according to ethnological criteria, by utilizing modern linguistics, and by studying the ethnology of the present-day peoples.[3] It is also possible to trace the acculturation during the Colonial Period, when new European usages were introduced, and to depict the social and cultural conditions of the present day. The modern penetration of highways into the Indian territory and the official policy of changing the indigenous communities are likely to bring an end to these few remaining examples of primitive Andean societies, which have survived in spite of a poor economy, bad sanitary conditions, and missionary efforts to eradicate their traditions.

A fertile field for future research lies in continuing anthropological studies in the central mass of the Colombian Andes. The region is as important for physical geography as for ethnology, as its mountain chains run in various directions to form valleys and diversified environments.

It also contains the archeological remains, known as San Agustín and Tierradentro, which long antedate the Conquest and which have an undetermined origin and relationship to cultures in other parts of America. The present article, however, does not deal with these, but is limited to ethnology.

GEOGRAPHY

The tribes considered in this article occupied the eastern halves of the present Departments of Nariño and Cauca, almost all of the Department of Huila, the southern part of Tolima, and the eastern zone of the Department of the Valle del Cauca, which embraces the western spurs of the Cordillera Central as far as Calarcá in Caldas. The region lies between 1° and 4° 40′ N. lat. and 1° and 3° 40′ west of the meridian of Bogotá. The country consists of high mountains of the Andean system, which bifurcate at the Ecuadorean border to form the Cordillera Occidental, which runs to Panamá, and the Cordillera Central, which approaches the Atlantic coast of Colombia. Each branch has high plains (altiplanos), small valleys with rivers which are tributaries of the Patía River to the west, and high mountain peaks, some of which are volcanoes, like Pasto, Galeras, and Cumbal. The area of

[3] For the languages, see especially Jijón y Caamaño, 1940-41; Castillo I Orozco, 1878; and Castelvi, 1934. For ethnology, see Douay, 1900; Pittier de Fábrega, 1907; Ortiz, 1935; Guerra F., 1942; Jijón y Caamaño, 1936-38 Otero, 1938; Albis, 1934. See also Languages, pp. 921-922.

Hernández de Alba E-5#(no date) 1948 SC15 Paez SC15
Pasto SC17

distinct people. The present city of Pasto was founded in *Quillacinga* territory in the valley of Atris, which was occupied by several small groups: the *Isancales*, *Paguanes*, *Zacuampues*, *Chorros* (Velasco, 1841–44, 2:153), *Mocondino*, *Bejendino*, *Buyzaco*, *Guajansangua*, *Mocozonduqus*, *Guacuanquer*, and *Macaxamata* (Cieza, 1932, ch. 33). *Quillacinga* territory extended from the frontier of the *Pasto* on the west, i. e., the Guáitara River, eastward to the mountain ridges from which flow the Caquetá and Putumayo Rivers. Its northern and northeastern limits are the high páramo of the Letrero and the sources of the Cauca River. Recent investigations show that it extends south to the district of Puerres (Guerra, 1942). (See also Ortíz, this volume, p. 911.)

Popayanense.—North of the *Quillacinga* in the province of the *Popayanense*, which is well delimited by the Cauca River valley and by the first spurs of the Cordillera Oriental and Cordillera Central, were numerous peoples who had the same general culture, although some of the first historians differentiate them. These tribes, which may collectively be called *Popayanense*, perhaps included the *Puracé*. The many small groups so lacked political unity, however, that Cieza said "That there were no men among them who were feared," i. e., they lacked chiefs.

Coconuco, Moguex, and Páez.—In the hills and small valleys of the eastern slopes of the Cordillera Central were groups of distinctive and strongly organized people. The *Coconuco*, the *Moguex* (*Guambía*), and the *Páez* lived on the eastern slope of the Cordillera, and the *Guamza* (*Guamsa*), *Malausa*, *Polindara*, *Palace*, *Tembio*, *Colaza*, *Zotara*, and *Guachicone* on the western slope of the Cordillera (Cieza, 1932, ch. 32). Linguistically and culturally,[1] these tribes were very homogeneous. There were three important subgroups: (1) the *Coconuco*, *Cotara* (*Zotara*), and *Colaza;* (2) the *Moguex* (*Guambía*), *Totoró*, and *Polindara;* (3) the *Páez*, with groups on both slopes of the Cordillera Central. (See also Lehmann, this volume, p. 969.)

Andaquí and neighboring tribes.—The *Andaquí* lived in the mountains from the source of the Magdalena River to near Timaná and south to the high ridges which form the watershed between the upper Magdalena River and the Fragua and upper Caquetá Rivers (Velasco in Ternaux Compans, 1840, pp. 167–68; Pérez, 1862). This zone contains the important archeological remains known as San Agustín (Arroyo, 1907). The territory of the *Yalcón* (*Cambi*) was between the headwaters of the Río de la Plata and the Magdalena River (Simón, 1882–92, vol. 4, Noticia cuarta, ch. iii). The *Timaná* were found by the conquistadors to the southeast of this region, between the Guarapas and Magdalena Rivers centering around Timaná (Velasco, in Ternaux Compans, 1840, 3:26). The *Páez* lived to the north of the

[1] Jijón y Caamaño, 1936–38, 2:186; Otero, 1939.

7:Hemández de Alba E-8/(no date) 1948 SC15 Paez SC15
Moguex

286 [386] blue, the fruit of the jagua palm (kii), probably *Genipa* sp. A woven fabric is made black by burying it for several days with clay and branches of a *Phyllanthus* which they call "sal."

[531] They make woolen bags by hand, using a kind of crochet technique without needles, and decorate them with rectangular and rhomboid figures. Some bags are made of hemp (fique), in which case the stitches are larger and the article has greater elasticity.

411 [824] [171] **Weapons.**—For weapons, the *Páez* used large, thick lances of black or chonta palm, 20 to 25 palms or more long, clubs or macanas, stones thrown with slings, large rocks rolled down from heights, spear throwers like those used by the *Chibcha*, and shields of jaguar, puma, or bear skin. [179] The *Páez* quickly adopted iron arms from the Spaniards, and in the last wars of the Conquest they used steel swords and knives. [172] In a recently discovered grave were copper bells, a golden breastplate, shield bars of tumbaga, a Spanish dagger, and a curved knife of the Arabian or north African type used by the conquistadors.

[223] Today the *Páez* use the club or macana, ordinary guns, machetes, knives, and, for killing birds, the blowgun.

354 [372] [177] **Fire making.**—Fires are generally made today with flint and steel, but some Indians use modern matches. For both heating and cooking, the fire is made on the ground in the main house, surrounded by stones which help support the pots. It is covered at night, and almost never goes out.

354 824 [383] Illumination is provided not only by the fire but by candles made of wax from the wax palm and from seeds of a wild laurel. The latter are cooked and pressed in a bag so that the wax drips into a half calabash or pot to form a semispherical lump. It is melted to make candles with cotton wicks. The *Páez* use these themselves and also sell them, for they are superior to candles made of animal tallow. A cruder means of lighting consists of transfixing a large number of "higuerilla" seeds on a long, thin bamboo splinter. When the splinter is laid horizontally and lighted, the first seed burns strongly, after which the flame passes from seed to seed, lasting some 15 minutes and throwing a fair light a few feet around.

COMMERCE

438 439 Each week a market is held in the municipio or in some of the small native villages (pls. 190, 191). The Indians sell vegetables, tortillas, eggs, chickens, and laurel wax, and buy salt, brown sugar, and especially lime (mambe) to be chewed with coca. [435] Each product has a price in Colombian money, whether by quantity or weight. The unit [804] of weight is called an "egg," and more or less equals the weight of a [273] chicken egg. After his few customary transactions, paid for either in cash or in terms, in which the future coffee crop is mortgaged to the